

New York Group I
January 23, 1968
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Monday

Must Remain in
Transcription Room

Mr. Wyland: So tonight is going to be the last ~~Tuesday~~ evening, because next week on Saturday I will leave and I would like to finish up a few things that I still have to do. It will not effect ~~next~~ Monday because we will have a meeting then, but Tuesday and Wednesday...no meeting. About Friday music, I'm not quite certain, but in any event this is the last Friday there will be music and tomorrow, of course, there will be regular lunch day. So I would say talk what you can. I listened to the tape of last night. It was badly recorded, unfortunately, and it was rather difficult to listen to the different voices, some of them I didn't understand, I didn't even know who they were. They had a very definite tonation of some kind, but it was drowned out by the noise from the street. ~~So~~ I have only a general impression, I think it is quite right the way it is. It was rather difficult, I think at times, and of course they are always open questions and there are always people who do not speak and don't want to speak and it's very difficult to tell them to speak because a person when he wants to attend a meeting like this and when he wants to help to carry it, always will have a certain difficulty when they are actually faced with it. And only training, a very definite desire on your part, to want to do it and gradually get over some of the fears you might have or perhaps even that you start to realize that you don't know enough and for that reason you should really think a little bit for yourself. You see, this is why I originally thought for those people who have had already a little experience in answering some of the tapes from other groups, that they would be most suitable but, ^{you might have gotten the wrong} again that that would exclude the rest of Group I. And, of course, it doesn't and it shouldn't. It didn't, a few of you did answer. But how will we now do it when I'm away and this is what I ^{would} like to talk about, because it is a rather serious impression

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ious question. How will you maintain yourself?

It's easy enough for me to say, "Alright, there you are on your own and I'm going to greener pastures on the West ^{coast} Coast because they need it ^{order groups} ~~and of~~ course, we have started them so we have to say A.B.C. until the bitter end. At the same time, you are left, at least for a little while with ^{certain} a form of leadership and you are, of course, much more on your own and the question that you have to consider, I believe, is what is going to happen to work in general. I think it's very much more important even than that what will happen to you because incidentally if you attend to it, that is if you actually try to work, if you really try to understand what is meant by it and that you wish to become conscious because if your particular attitude and the way you then will manifest, work will be maintained. But what is this future; that is, what is possible?

You remember I speak so often about the necessity of an exact definition, and I'm so terribly afraid that with the information ~~that~~ I do get from other groups and those ^{who} ~~which~~ are starting and also some of your answers. It is not entirely clear, the way I would like you to be clear, and it is very difficult for me to instill it in you because it has to come from yourself and I will admit readily that your mind and my mind work a little differently sometimes and also that one has to keep in mind that I have been associated with work for a long period and that gradually perhaps certain things ^{become} clear. So I'm trying to find out what actually was my attitude in the very beginning and I must honestly say that it was clearer than for some of you who are at the present time, already in connection with work and trying to work for several years. Now how is that?

Is there anything lacking in my ~~my~~ way of presenting it? Is there any difficulty in emphasizing every once in a while some theoretical

knowledge, or perhaps are the examples not entirely correct, so that they
 appeal to you? Or the tasks that I give once in a while may not show cer-
 tain results; or is there a general change in ^{the level of} a group of people like you
 are now compared to 30 or 40 years ago? I really think it is the last;
 that is, that there was at that time a little bit more interest in general
 than the people who grew against Orage because he was as you remember our
 teacher, And Gurdjieff spoke through Orage as it were, to us. Perhaps that
 particular level was a little different. I'm not quite certain about it
 because that is kind of difficult even to judge. At the same time, you
 are faced with this question of knowledge...and what is involved in work;
 what is the A.B.C.; what is the simplicity of it and how to go about it and
 how you have to learn to communicate it and you might say you are now, I
 call it, a third generation if you take Gurdjieff as the first and us who
 were close to him as second...and it is to be delegated to you. Not far
 from being conceited thinking that we are the only ones who talk and teach
 Gurdjieff in the right way, I don't want to say that at all. But I do
 know that there is something alive in us which in some of the other groups
 is not. And that of course I think that as far as talking about work or
 the clarity of certain concepts; that ~~but~~ ^{it} is not simply an interpretation
 but that it can withstand all kind of criticism from a logical standpoint,
 And that there is no particular need to excuse it in any sense whatsoever
 because I am sure that what we are talking about will lead to objectivity.
 So I'm not fearful about that. I'm only fearful that you will, at a cer-
 tain time...I always call it, put a little water in the wine and dilute it
 And for that reason I've suggested to start now to try to find out now who
 can be responsible and who can gradually become a little bit more of a lead-
 er. Even if you don't want to call it teachers, it is not the right kind
 of a word...it's a person who takes initiative. When he does that, he

he takes of course on himself responsibility, And that he now have to go through a certain ^{TRIAL} ~~period~~, period of how can you, out of this group, develop certain people who ^{actually} can be a little bit more ~~let's~~ let's call it, outstanding, or at least a little different ^{from} ~~than~~ some of the others. ^{there} ~~They~~ always have to be a few who will take the lead and most of them will follow but those who follow, are just as much in need of clarity of exposing... and for that reason, those ^{who} ~~that~~ want to take the lead have that dual responsibility for themselves and also to see that that what they are talking about is not non-sensical. ^{When} ~~So how can~~ you consider it from that standpoint?

And I now...I will not repeat any more what I've said before, but you know, those are the people ^{are} ~~that~~ I think, in general there are ^{FOURTEEN} ~~12~~ of them, in general have the possibility if they wish to undertake this kind of a task and that the time that I'm away they should try ~~it~~ among themselves in a general group like Group II but at the same time, they also start with a certain other ideas about what they might do on their own, constantly being in contact with a central source of information; let's call that, of course, the necessity of remaining aware of the fact that personal interpretation will not help anyone; And that what ever it is at whatever cost that what ever they say, whatever they represent has to be clear, exact and possible to be followed. So that people can work because of that kind of prescription that has been given to them. ^{So} my suggestion is that gradually during February and March, such people who wish to take on this added responsibility should start to form their own groups parallel to the existing one and that they can draw from the larger group and perhaps it will give a little coloration to it for those who are not very strong ^{or} do not or not convinced, or not willing, or who has have a certain trepidation that they don't ^{want} ~~as yet~~

to expose themselves to that, that they are still quite free to talk if they have a wish in a large group and need not as yet take the responsibility for some others; but that also those who do speak, perhaps may be singled out by those who listen. And there are now several people who are new, many of whose name I don't even know, I know their faces, but there is very definitely something that is stirring and that is coming up without, Thank God; the publicity that some other people get. Because this is a serious question, you have to help to maintain that this level of work for the future so that it won't die too soon. It will die and it will be mis-interpreted and Gurdjieff will be forgotten after sometime and perhaps here and there it will linger a little bit in the minds of some people. But as far as an organized group ^{ing} and a movement is concerned, I do not believe that that ever will take place. It's kind of food that is only good, I would almost say for the ^{conscious} (collaboratives?) It is only for those who start to realize something quite definitely about themselves, and who believe that in actually this kind of work there is a possibility and a hope of salvation for themselves. And there will be relatively few people, and not only certain intelligencia and not only those who are either artistic or emotionally inclined, but it will be sometimes among the very simple people who during their lifetime have been looking for something that they have not as yet found and all of a sudden something ^{appeals} ~~appeals~~ to them in the form of an objective, objectivity or a concept of that kind and then they will say, "But that is it. This is really what we have been looking for." If you can establish such little groups at a different place than here, so as not to interfere with the larger group, hold the larger group here on a Tuesday and do ^{it} in exactly the same way as you have tried, and perhaps you can make a little change for each evening; one of the ^{fourteen} ~~thirteen~~ becomes simply moderator, that is, only to recognize people who hold up their arm; and for the rest, it is not necessary; and also such a person can look at the tape to see that

the hour and a half is over but otherwise there is no responsibility what-so-ever on the part of such a moderator to distinguish him or herself with having to say the answer or give the answers to questions. It is not necessary. It does not mean ~~that~~ he needn't speak. Of course, they have as much right as anyone else to speak. But at the same time they need not feel the added responsibility that they are ~~arbiters~~ ^{arbiters who} to decide about the rightness or the goodness or the evilness ~~about~~ ^{of} a certain answer. So when you try now, and you have to think about this because when I now talk about the ~~possible~~ ^{possible} future of work, ~~the~~ ^{that} future of ideas of how they can be maintained, and if you honestly believe in this there is a real possibility for someone, for anyone who really wishes to become free, and that because of that you would like to become a bearer of such good tidings, or maybe that you will be a good ~~form~~ ^{form} carrier even if you yourself may not be so much affected, you never can tell who can be affected. But you see, the truthfulness for yourself has to be the determining factor and no question of vanity, of self-love can enter into this at all. As soon as that enters, it kills all attempts, and you are quite wrong in assuming that they both could go together because you are in your own feeling a little superior, that you happen to know something that someone else doesn't and they look up to you because they like to have you explain it. Be always extremely meek. Be always in such a way that you almost you might say when you hardly know it yourself but this is what you know from your experience of something that was valuable for you, and you present it and in such a way that maybe it could be useful for someone else. Start these little groups here and there and see what you can make of it, and see to what extent you, let's say, you might be chosen because at a large group you gave certain answers that interest someone who asked a question and ~~that~~ maybe he would like to go into a little bit more detail. And even

if you start with two or three among you, it can ~~grow~~^{grow} out into a larger group if you wish and again if you want to take the responsibility. ~~I~~^I think it is necessary to think about these questions because it belongs to the general necessity of solidarity as a group. You have to belong together and you have to want to and what many times is the accusation that we are, we come together meet once a week don't see^{so} much of each other during the week; and then you come and listen and maybe you take a time home once in a while. But that for the rest, there is still, let's call it 90% of your time that is spent in complete ignorance of work. And ~~maybe~~ that's the situation as it is. It is very difficult probably to increase it when your other interests are so paramount. At the same time it's not right. 50% of your time should be conscious at the present and 50% un-conscious. You have a certain foundation for ~~that~~^{that} what you call work. But in any event, in which ever way you turn it and what-ever your progress is and what-ever you wish for someone else, ~~Never~~ forget that you need each other. ~~It's~~^{It's} not a question of being all by yourself and trying to find out the truth, ~~because~~^{because} you will only be very much limited. You come to a certain point and then you ~~need~~^{need} the impression of someone else who probably might tell you or probably because of their own behavior, not saying, ~~if~~^{if} you will be able to read on their face, or to read in their posture if you're ~~clever~~^{clever} enough to know a little bit more about how people ~~behave~~^{behave}. They will tell you, and I would almost say in no uncertain terms even if they never utter a word in your direction, what they think of you and what they feel in your presence. Not for that reason that what is needed for people to be able to work together is really to come down to brass tacks and to sit and to talk and really exchange at such a time what is necessary for you to understand about yourself and to what extent you dare to talk about that what is important for yourself as it is and which usually you want to cover up and if you do want to talk

about it and you have to talk as I say, as I say again very simply ^{because} ~~because~~ it is not to that importance to other people even if it is important to you, ~~but~~ it is important in a general way of an exchange. ~~And~~ ^{And} again, how will one do it, because words so very much and ~~very~~ very often becomes cliches. And they have quotations of course, ^{already} ~~all ready~~ we have many words in the book in all and everything that indicate certain concepts and that is quite right because they are there without any further association than only that what they represent. And that was the reason that Gurdjieff, of course, coined them or used them in that way. But when we talk among ourselves it is not necessary to quote someone else. It has to be your own language that comes from your heart, ^{not} your mind. Your mind will quote but your heart won't because it doesn't know you. And whenever you want your heart to say something in an expression of an emotional kind towards others and you want to communicate it in that way, ~~you cannot~~ have no words for it. You cannot use cliches. You cannot use anything else but that what you are ^{and represent} by means of what you are, what you manifest and what ever tonation there is in your voice, ^{and} whatever way you want to look at a person. And I've said many times, how you want to use your eyes for that purpose of actually believing that they ^{their} also are honest in ~~their~~ attempts to wake up, like you are, what it really is you recognize in someone else, their Magnetic Center. ~~There~~ ^{There} was a little bit of a discussion in one of the groups about, "What is Magnetic Center?" And we've talked ^{almost} ~~about~~ it so often, ~~almost~~ ^{almost} I would say from Doom's Day on. Magnetic Center is life. It's the one representation of man in which he is sure as long as he breathes that something in him is alive. And you can say that ^{that} ~~it~~ is the representation of the totality of all life for man. But in any event, he is at the ^{when} ~~moment~~ in which he recognizes that he is alive, part of something and his aliveness is that what is center of his existence. And the reason why it is Magnetic is simply because, as life, it

~~It~~ wants to become one totality or entity of life ^{totally}, existing. And again you fall into some difficulties if you want to describe them, ~~because~~ what could really be the meaning of unity of all life? It is not really that life has to be unified. It is only that man has to recognize what is ^{the} unity of life, and ~~that~~ the limitations are not in the divisions of life into different forms, but that man is not capable of seeing life in all forms as equal to life itself. That's quite a different thing because it will allow a man, if he could develop ~~so~~ that ~~he~~ comes to that conclusion, that all life is one regardless where it is. ~~That~~ the concept is very much the same as that what is infinity is always and ever and ever at one place or another or totality totally all over endlessness existing. ^{So}, if we now look at it, this Magnetic Center, I say, what you recognize in someone, is his aliveness. And this will give you the unity for ~~yourself~~ ^{yourself} to be able to work because only on that basis can you love yourself as well as your neighbor, because you love the same thing. You love what is alive in you. The magnetism means it attracts itself or is attracted by that what is surrounding it as life also existing, and it cannot join because it is separated by forms. And the whole idea of the wish for unity for man is exactly based on this desire to become one. And of course it is very simple as far as human beings are concerned, particularly when you have two kinds, man and woman. And we apply it so often in saying that there has to be that kind of a unity on ~~three~~ levels of man, as far as his particular centers are concerned. But what is really meant by it? That somehow or other that what is existing and what contains now in that kind of a form, that what man really is, would like to exist without such a form or if the forms exist, that ~~the forms would~~ ^{the forms would} be joined so that then in that process life could be mixed together. And it is constantly this question of fusion of certain forces together in order to make one that finally will lead to a

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Concept of infinity or his endlessness the way one considers and conceives of
 God being and it is that level of being which becomes, you might say an example
 for man so that man becomes a replica of the^{what} is, in his own being level.
 Group work, simply means that one has towards each other the recognition of
 life in them which is bound as much as your own. One says that sometimes, be
 as mechanical as I am. And all I mean by that^{is} we are in principle exactly
 the same with our characteristics and the way we behave and the way we are
 now growing upon Earth and coating ourselves with all ~~xxxxxxxxxxxx~~ the ac-
 quired characteristics of the world, ^{always} all ways prevent us from seeing what
 is the reality of ourselves. And it is necessary in a group to understand
 that, that you can see through the manifestations and actually can recognize
 what exists and value that and love it in the same way as you love that what
 represents you and what you are. And, therefore, the means of doing this is
 something that^a can come through your eye. It is as if an eye can look towards
 the outside world which of course it does in ordinary perceptions. And it
 can also look in that what is inside expecting that what is inner life to come
 through it's 'I' towards the outside. It is almost that kind of a picture
 you might say if your 'I' can be sufficiently developed and I mean by that now
 first your ordinary eye and afterwards the real 'I' wishing to look in and
 expecting that what is inside gestation and what^{not} wishes to be born to attract
 it in such a way that it is daring to come out ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~
~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ and be expressed in a certain form
 of emotion because that is the only way by which you will be able to express
 your inner life. You can sigh for that, it is the beginning of an emotion.
 It is beautiful if one comes to the point when you cannot say and use words
 anymore and ^{that} you have to sigh in order to indicate that something is alive
 you and you do not know exactly how you now can put it into some kind of

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Form. It is really a cry as if one wishes to do the impossible and you're
 faced with something that you are not familiar with and in the presence of that
 you have to remain silent because every attempt you would make would do damage
 to that what is really the content. There is not enough of that kind of feel-
 ing among us and I know it and that is why I'm telling you because I think it
 is on that kind of a basis really understanding each other, and don't mis-
 understand me, it isn't just ordinary kind of so-called loving each other,
 because you know that is idiotic and that is still ordinary human qualities
 and many times it's just based on a little bit of physical attraction and it is
 inferior for man, not that it doesn't exist and not that you have to go against
 it but you have to understand it what I am talking about is an emotional rela-
 tionship between people which can exist even without touching you...touching
 each others, or even expressing it in any other kind of a form than just as a
 flow of energy from one to the other and being received and recognized for
 what it is. That is, it's life only. This is important to understand it be-
 cause otherwise you think it is friendship. And you think it is having to do
 certain things for each other because you want to express that you love them.
 nothing to do with that at all - It is only
 sometimes that whenever you happen to think about them or you are in
 their presence, that something comes out from you which goes towards them and
 you hope it will be understood when it is meant for such and such a person. And
 even if it is not received, even if it cannot be understood ~~then~~ ^{yet} that still you
 continue to be what you are regardless of that kind of a reception. Because a
 gift is not a gift because it is received. A gift is not a gift because it is
 received. A gift is something that exists because you give and that's all there
 to it whenever it is a gift and you don't have to wait for an answer. You
 are in your level of being the way you are. And that, I use the word, ~~excludes~~ ^{excludes}
 it really takes place in one. It is your way of exhaling your being. Also

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inhalation

being is subject to ~~inhalation~~ and exhalation. Exhalation and inhalation are on different scales, different scales of relativity. I said not so long ago about the inhalation and exhalation as expressed by day and night. And, of course for ourselves we know it, but being also exhales and inhales. It inhales certain material from that what is the outside world and it inhales from that what are manifestations of a man when he unites his manifestations and becomes one, ~~that~~ ^{and} then the level of his being is there as a result, as ^{a unity} ~~unity~~ for himself, and that added to what is his level, is not the same as that what were his manifestations. ~~This~~ This is the taking in of certain food, I say from two sources, one existing within himself and the other existing in the atmosphere created by the totality of mankind. And that what man wants when he wants to develop and increase or at least raise the level of his being is that he would try to find a certain quality of material which is not of this Earth ^{and} which could be attracted to him more and more dependent on the form of his own unity and the more united a man is the more there is a possibility of receiving that what is in the rest of... I simply say... universe, because I cannot use any other kind of a word because for me universe already means ~~the~~ infinity. And that what I wish is a representation in myself of God for me and in the unity of myself, God will recognize me as a Unit. He will not recognize me as a ^{free} ~~divided~~ centered being. He will know there is life and there is life in each manifestation of course like there is life in each cell. The process of inhaling for a being is the collecting of these ^{three} ~~three~~ sources of material in order to form for man the level of his being. And at the time when that kind... this kind of inhalation is finished, at that time he enters into his being, through the threshold of that kind of a breath. It is a little bridge which he then crosses over in order to come to a higher level you might say like a stepping stone, in which he leaves everything that

was before; ~~that~~ is, that ~~man~~ was used for the accumulation of such food, all his manifestations. Everything that man is in this life, everything that he uses for behavior, everything that belongs to his feeling and to his mind and all the mental functions of which he is capable, ~~all~~ All of that is then left at the threshold of a certain being level which for ~~man~~ becomes a form of his own consciousness and conscience and it is then that he starts again to exude that what he is as a being, existing, and then utilizing different forms of manifestations as component parts in order to have contact with the rest of the world. It is simply a different way of saying a man inhales when he observes and ~~puts~~ attention to impartiality and simultaneity. He exhales when he participates. And for that reason this what his being will do is then to stay alive and with this, man can live on Earth because he can always withdraw within his being and he can always, if he knows, use what ever there is as component parts of such beings. of such a being for the manifestation in daily life of ^{whatever} ~~that~~ ^{is required in daily life of that} kind of activity, that kind of thought and that kind of feelings. But you see, when it is now participation, it comes from a level where unity already exists. And for that reason the breaking up into component parts is only for the purpose of expressing oneself in a finite form in life. And that therefore that what is the manifestation of man is now constantly tinted from that where it came from which is consciousness and conscience. And that a man who then behaves and is like an ordinary man to all appearances is a conscious man and conscientious by directing that what he should do in his activity or the execution by means of his will. Such a man because of this exhalation process and it is now a form of breath but that what is inhaled and that what is exhaled is much closer to impressions as energy. For that reason, I say it is three-fold as energy coming into one and again it becomes three fold as energies leaving one. And that life for man

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becomes from the standpoint of his being a constant striving and a constant giving; a constant wish of unity for further development; a constant attention to that what is Earth. ~~It's~~ It's necessary to understand this when you want to consider yourself the way you are and the way you have to be with each other and this is no philosophy and it is no theory. It is only possible in the practical application of that what you really wish to do when you wish to become a ^{man} man. And so here I sit and talk and I don't leave even room for questions because my assumption is always that there need not be any questions in you. Now even if you put up your hand it does not mean that I will recognize it. I will at the time when I think that I want to stop, because that what is needed for one is the real motivation of a wish to work. Because you see if you just ask a little question, what is this and what is that and it is answered and there is no heart in it, it doesn't make any difference to you and all it does is the satisfaction of a curiosity. But if I talk about life and if I talk about motivations and the necessity of realizing that something has to be done with one's life, and that in you there has to be a very definite emotional state knowing that what you are and recognizing that what you are as something that ought to be changed or can, you might say, no longer be accepted by you because it is not in the right direction and it goes wrong constantly because you allow it to go wrong and there is nothing in you that simply can guide it and because of that you will go left and right just exactly as ordinary fate helps you and dictates to you like the wind blows and like you constantly and everyone of us when we are unconscious reacts simply to the influences of the rest of the world. ~~For~~ For that reason, I say, the answer to questions is almost like nothing at all. It all the time refers to work, and that you never will find out even if the questions theoretically are answered a little bit and you can talk quite seriously about the hydrogens and even the enneagram and what it means and so forth.

What is really important is your daily life and the theory you may as well forget about, And all you need is A.B.C. because each moment is a moment of opportunity for anyone to wake up. And the aim constantly is to wake up and the answer to each question is Wake up, first! And then maybe such questions will be answered, Like the things outside of heaven will be added to it whenever you honestly want to wake up to the heaven of yourself. Sometimes you know I don't pay attention to arms that go up because I don't want to. Why should I lower a particular level when it is once established simply by listening to some kind of a non-sensical question that happens to come up in your brain. If it is really serious, you know when it really concerns you, you wouldn't ask ~~but maybe afterwards you wouldn't ask but maybe afterwards you would say,~~ 'This is really a question of my life. Can you tell me something more about it?'

~~But~~ But who cares about a definition of experimentation or what is really meant by conscious labor when you're not at all there. 90% of the time, the time that you now spend...the time that is now spending you, ~~the~~ the time that goes on without even your knowledge, All the different activities of yourself you simply do, or let's say, ~~pleasure~~ ^{or} because you don't want to be reminded of the necessity of waking up. How does one wake up? By having dreams during the day and it is then that I start to think, 'Is my life really when I have a dream of a possibility of freedom? Is my life at the present time bound? I have to go down to the motivations of myself and the reasons why I want to continue to live because if there is no desire for life in me and if I don't care anymore because I've lost interest in such variety of things because they have become repetitious to me, why should I even consider the possibility of prolonging it? I'll be happy when I die because that is the end, when I can believe it is the end. When the sooner it comes, the better it is because I have tasted of all things including answers to questions of curiosity' ~~and~~ and so when, I don't answer

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answer tonight, try to understand^{it} because you have all the answers. And let there be no mistake about it. All the answers are in all the meetings, in all the talks we've had. Everytime the same thing all over again...ad infinitum. Almost boring...Wake up! Try to build something that can remain awake regardless of the experiences of life, of your ~~own~~ personality. Make something that can exist even if for the time being you assume that it can not as yet exist in reality, ^{ter}and that you have to use the(subtrofuge) of just assuming it is there. Each time there is as a moment, single a moment out of each time and give^{it} a quality of infinity. Each time that you think about ^{this}th change your thought into an awareness so that you exclude^{it}associations of your mind; So that there is something that takes place in your mind, we call it an awareness as a function, which is definitely a mental process, and most likely that what should appeal to everyone is really when he realizes with his feeling what he is and he knows that that what he is is not right. Everytime that one sees this and one feels deep down in your heart you know it, your mind will tell you it isn't so and the mind will have, I said a little while ago, cliches of rationalizations which apply in many, many cases when you want to live in your^{mind}and believe in it. But your heart isnot such a fool. Deep down in your heart, there is always something that either it agrees or it doesn't. And how often can you be complete with your heart? That is, that it is a heart felt reason, almost a contradiction in terms of reason, partly belongs to the mind and partly belongs to facts which are gathered by means of an emotional stream flowing^{it}through your heart. Time flows through your heart; That's where it is recognized. The mind does not give you enough because the mind does^{not} know really minutes and has no recognition of when you are interested. But your heart knows it; and your heart knows how intense an interest can be and how at such a time, even time stands still. The heart can do many wonders. It's really an organ based on the functions of miracles. And for that reason I've said that

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that what can be touched in man, if it is his heart that it then compels him, ^{it} will give him at that time a possibility of an insight which he cannot get in any mental way and which he cannot get by the acquisition of ordinary dexterities in the physical sense. His heart again is connected with his breathing. And that what now has to change is that his heart starts to be connected with his being. ¶ We already make a little distinction between solar plexus for feelings and the heart for emotions. But when the heart starts to become part of ones ^{feeling} ~~feeling~~ being like understanding becomes part of the level of being for the process of a mental kind, ~~that~~ then this function of wishing to have insight in the existence of oneself, as one might become, that then ~~this function of wishing to have insight in the existence of oneself~~ in the realization of this heart energy now manifesting on the level of one's being, this has such tremendous warmth that it starts to throw off certain radiations, in our case, towards the Sun. And you see, in this case, that which is being is not dependent on reflected light only, ~~but~~ it has become a source of energy converted in the level and on the level of one's being, as a result of the three unity of the component parts. ¶ Many times I've called it an exotherm re-action of that what actually gives off heat when it is fused together. And this is what forms the life of a being at that level. And for that reason, it has to come out because it cannot contain itself within the small limits of the Kesjanian body. Again I say, this is not a theory at all, that is the usage of manifestations of yourself in a variety of all directions in which you happen to live, ~~in~~ the way you are with every body, the way you talk, the way you think and the way you feel about them; And to what extent you are part of this society, this civilization this kind of culture your now living in and nothing can get you away from it because you have to face it, and you have to take it for whatever it is; ~~to~~ extract from it what ever you can and always keep for yourself this assurance of that what is your inner life and what is your essence and what is your level of being to which you can return when the rest of ordinary outside world starts to affect you sometimes negatively, sometimes perhaps even positively,

But in any event, I identify with you. The outside world ~~also~~ identifies with you because it affects you and you react to it and it takes away part of you, part of your life that belongs to you. *On* the periphery it is exposed to the outside world, but the outside world constantly wants it, and you become a slave. The realization of this kind of a disturbance, *it* is like an earthquake which will destroy part of your body by constantly affecting you and getting hold of you in such a way that it cannot lose...you might say, *it* opens its fangs and have once and for all *clawed* into you. It is sometimes extremely difficult to let it go because it is almost rusted and it doesn't want to let you go because you belong to Mother Nature, and she knows it, and Mother Nature is not that easy to just let you go. *Mother Nature* is like an animal practically. It has claws and it holds onto your flesh, to your skin and when you want to loosen it up, it is a long time because the claws are rather deep and if *being* one by one you have to attack all the strings that made Gulliver stay in *Lilliputian* land...many strings. The manifestation of oneself, all that what binds one, Everything that is now belonging to Earth and you think it belongs to you, when I say that I mean by Earth, Mother Nature, and it should belong to your Earth and *solely* to your Earth to be given at anyone time, you wish and to be taken and held at any one time you wish and to be directed from that what is your essential being. And perhaps light shed on this activity from that what is the source of yourself, your Genetic Center. *You* understand now why I don't want to answer such questions. Not that it has been asked but it has happened in the past and I don't want to lower *the* level. I don't want to say that there is a level now. That is up to you...to make that level. I know for myself what *ever* it is that I talk about, it's my life of course. It's my very definite intention to be honest and precious with you. It's really my wish to help and to tell you what I think is right for you. And it is not that I want to benefit from it because I

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don't need that kind of a benefit. But I do need to some extent a response of
 a knowledge that you in turn try to work. This is what you will have to prove
 because when I'm away now over two months, you're liable to have the level of
 your being, whatever it is also ^{also} ~~is~~ down unless you are careful and you have
 to wake up your mind before I go if you're going to give it all the attention that
 you can. You have to be very serious about it and you must not look forward to
 me praising you. You do it for your own conscience because you wish. It is
 your life that counts. It is something that you want to grow with. It is
 something you want to open, you want to develop, you want to grow with that
 and you want to grow with each other and each day you have to remember that each
 day ~~xxxxxxxxxxxx~~ is a little bit more difficult because you go away from your
 original intention when it was fairly easy because you can be every once and
 a while under the influence of a little talk like this and tomorrow morning you
 will still remember it but tomorrow evening you probably will only remember half
 at most; within one week you will remember 25% or 10% and really that what is
 needed for all of us is to remember the atmosphere or the level of a group as
 such so that when you remember that evening what took place... that then in your
 recollection something again takes place as if, and again it is as if, through
 this (brief calm?) you bring back an experience, very similar to that what you
 have at the present time or at times when you are confronted with the problems
 of life and you see that perhaps the only way out would be if only you could
 be conscious. It is such a time when you remember and then you take this, and
 this is the necessity for each person to develop within himself... that what
 he can carry with him; and to understand that in this is a solution for his
 life and not in the dependence on what other people are going to tell you, or
 even what you believe ^{he} ~~what~~ someone else from outside world will tell you
 because they sometimes may be quite wrong not knowing exactly who they contact

You may have all kinds of ideas of who it is that is speaking to you but how do they know what you are? And almost, I would say, why should they be interested in little human slugs on earth unless there was a very definite connection which was established on Earth; And because of that there is a relationship.

Don't believe too much in these things that look very much as if they have the wisdom of the Gods. The Gods will not disclose their plans that easily. We are part of a totality of a great mystery and we're just about trying to lift up the veil, daring enough to see if it will kill us and maybe it will but unless I'm willing to lose my life, what's the sense? If I'm not willing to give that up what could I expect? If I hang on to all the different things that now so-called support me then of course I will die in their arms. This great mystery of life! If you can remember, each day, to give some thoughts to what you are as a living being; Each day that you remember, if you wish, the tremendous antiquities and the beautiful adjustments that the body has, physiologically speaking, and if you could constantly stand in awe and wonder about what is taking place every moment...every time length of the day, whenever you inhale and exhale and whenever digestion process takes place, whatever happens when your heart sends blood around your body and what takes place in your mind because of receiving of impressions through sense organs and that you keep on walking with all the muscles adjusted and co-ordinated. I say the wonders of that what is your body physiologically and if one talks and thinks about life and you are really And you perform whatever functions you have to attend to and you trust yourself to wake-up when you fall asleep and you do wake-up in most cases and during this time, as you walk, when you consider, what is your life and what is taking place second after second and continues and not stopping once, ^{because} when you stop your breath you're gone, when your heart stops, you're gone. ^{all 7} ^{rhythm} that is needed for a person to understand what is behind this ~~system~~ of his

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own existence representing something that lives on Earth for a little while and has thoughts and feelings about potentialities of himself and that in this particular sense when I say I am alive and I pay attention to that at that moment, I stand in awe for this kind of creation and I say I do not know what I am. At most, I know what I am trying to do. I will know a little bit and if my interests are of a certain kind that the result of myself will correspond to that and that when I know that I ^{dissipate} ~~dissipate~~ energy, that I'm not worthwhile to do anything really because I'm already such a bad manager of myself, and that, when I wish to introduce all kind of other chemicals into myself that then I take the responsibility of getting rid of it again. And what do I know about my state. And what do I know even about my mental states or my spiritual beings when it is affected by forces which without any question are superior to ours, because they have a freedom which we don't have. And I let myself, you might say, be led, and what can I trust and what is there in me that can even correspond to it and tell them? It is so logical that in that sense I become a slave to all such forces outside of me which can mishandle me in any way they wish and why should they always be good for me? And why should I wish to expose myself to it unless there is something in me that remains and it is not any longer subject to the laws of Earth? So that that what is within me can match with a level of Akashic existence where most of these spirits live anyhow. You see, when I think about life, and then I consider myself and I sit and I look out and I see this and that take place in front of my eyes, but I don't see it because my eyes are now turned in and I look at that that is taking place inside and the activities of my inner life and I try to see if my eyes perhaps are closed that that what is taking place in a spiritual world of myself and again I say I don't know exactly how to take myself or how to behave and how to be in the presence of something that is of a different kind of quality and never the less

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I wish to grow because I know I really don't belong here and of course that's a very funny statement because how did I happen to come here and why do I believe that I want to get away from here, and why can't I just simply take whatever there is given to me in this life and then you might say, eat it and be done with it because then I have digested what ever this life can offer and with that satisfied I can go over into a different level of my being. When you think of life during the day and you take off a little time and you come to yourself and you say such marvelous instrument...what for? And you see such a marvelous instrument^s are being sacrificed, every one who dies is that kind of a beautiful instrument and it stops functioning. Everytime you kill an animal, even a fly, something so complicated and beautiful that you really don't know how it works with all the nerve systems; and never-the-less you kill it and nothing happens of course to the matter because the matter remains matter, only it is reformed. But you have taken away the possibility of life existing in a form. If you put too much in your body...if you expect your body to be able to do things that it cannot do, if your mind is as foolish that it's telling you that it can be done and you know that it cannot be done and you go against the grain a little too much, you don't deserve to have a body at all. Either you take it and you may say, you own it and you want to keep it in a good state in which perhaps it has been given ^{to} you or by means of medicine it has been brought up to the point of ordinary good kind of an existence without any particular disease, And ^{that} organically it can function and that for you all that is needed is to maintain it. This is the thing you have to learn first and afterwards you can become guardian of that what you are building because in exactly the same way as your physical body now functioning for the purpose of living on Earth, if you wish to build something that contains your inner life and you build it in accordance to plans which you have, plans you don't know, plans of trial and error but

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nevertheless plans because you have an aim. And you build something that will continue to exist, you hope. You make it of bricks that will not be burned in the fire of Hell. You make it of something that becomes indelible I think permanent simply because the laws of Earth need not and cannot touch it any longer. And that what is permanent within me, I want to compare with the possibility of ^{growing} further towards God as loving him. When that can be in Man, then he need not have any fear any longer. And even then when he has learned how to take care of his body and then he knows how to take care of his body Keshdjanian body and how to ^{then then will be taken care of} ~~take~~ care for that what might become his soul, that the greatest possibility for building his soul is his ability to give up his physical body for whatever its worth and to take simply as a stepping stone and thanking God for having given it to him to be used for the purpose of one's soul and for the ultimate purpose of the glory of God. Now when I ^{use} ~~see~~ that phrase, Glory of God, it is again not religions. It is the recognition of life existing in every one of us over the whole world even. The necessity of seeing it and how it is being destroyed and how it is covered up by the layers of culture, civilization, industry, different things...that we now simply put to practice in a certain way in order to make living a little easier. And everything pointing to the possibility of sitting in a chair and just breathing like a little lung and having food given to us in a capsule form and no further necessity to have any exercise outside unless unfortunately we still have to go to the bathroom once in a while. Instead of this, one has to be willing to give up all these beautiful things. But after one has studied first, what it is and what the ~~value~~ value is and then having acquired a dexterity of caring to know what it is to actually live for the purpose of the existence of someone else or something else, And to try to help create conditions in which that kind of life could continue and that you in such a gift to the ~~possibility~~ ^{possibility} of that life now existing in a different form to ~~the possibility of that life~~ ^{that life}

~~that life now existing in a different form,~~ ^{are} now willing to sacrifice yourself
 for the purpose of and again now I say, that the glory of God may be maintained
 as life existing that you are not in the way or obstructing that what ought
 to exist in eternity. ~~Then~~ I say to think about life during the day, I mean
 by that during the next couple of months you have to remember it. This is your
 general task. It's the task for everyone of you. If you actually can take ^{off} ~~on~~
 that time; ~~if~~ you do it every day, I will say Bravo to you. It is difficult
 because maybe you don't want it. Maybe you don't see the value. Maybe if you
 do it, you do it for me. And all of that I don't care. But if you do ^{it} ~~because~~
 there is something in you that is stirred ~~xxx~~ as belonging to the totality of
 all things that then for that reason you wish to remember and contemplate that
 what you really are, and then at such ^{a time} ~~time~~ in such contemplation, all forms
 of yourself will disappear, all forms and that what remains is your Magnetic
 Center. Maybe...it will be sometime before you understand this and maybe there
 will have to be many months of a daily salt of your life and maybe the time
 that I will be away is not long enough to establish it permanently and at
 the same time, it is ~~the~~ ^{because} I'm fully convinced that there is no other
 road towards life than only to take it, to let it flow through you and recog-
 nize as it is then, and then when one recognizes the existence of one's life
 as it is, ~~that~~ I will accept it, then for one moment, I stop my life and I say,
 "God...and then I go on." I say it is ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ important,
 whichever way you want to take work. It ^{does} matter what you want to call it
 and what name you give it. It is your religion... It is something that belongs
 to your inner life. It is something that will give you ultimately not only hope
 and belief but the assurance that that what you are going to do, you can love.
 You see, the change of that what is false when Gurdjieff talks about hope,
 love and charity or belief or faith...all of that which is spoiled because it
 possible for you that there is that kind of future ahead, ^{and} you hope that
 that what you wish ~~is~~

(See insert above)

is the right kind of a wish; ~~and~~ that it will give ultimately that what you want to reach and that for that you will have to love that ~~that~~ ~~that~~ what you will gain and that what will ultimately become yours; that you will love it in the proper way...unselfishly and completely and on the basis and on the level where only love can exist in its real form. What ever form it still takes, whatever form gradually disappears with that what man is when he thinks about his life in the ~~daytime~~ ^{free} that then these things come to the foreground and he says to himself, What is this that I now really wish? What is it that is needed for me? What is it really that I could ~~love~~ ^{love} and could believe in, and can hope for? The things unseen, ~~maybe~~, but never-the-less, the things intuitively, I would almost say, perceived. Of that what is there within one as it is now without description, without words, without definitions, without even knowing how to like or dislike it, without even any form of association, but simply existing, as that what I now call the little I exists as life wishing to show to me my poor body, myself, my little bit of creature, my little unconscious slug that runs around on Earth and crawls...to tell me that life also exists in myself. This is of course a strange paradox and this is what one thinks about during the day. Am I to some extent part...to what extent do I wish to be part, to what extent do I wish to undo that what are the ^{change} ~~to~~ of my life now? To what extent do I really feel that I am doing what I can in order to free myself? To what extent do I understand that that what is bondage, that I will take it as something that I wish to dissolve because I wish to work on myself and now I make a resolution today faced with my life as it is and the acceptance of that what is that I will remain truthful and honest and sincere regarding that and then your task is for five minutes to be quiet in the midst of whatever you doing and your activity cannot be that important. To take five minutes of that day for the purpose of trying to find yourself and to know what you ask before you again will be taken up with a variety of outside conditions which as I say

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wish to identify with you and devour you and finally destroy you and gradually as Earth will put you in such firm bondage that you never will be able to get out of that bondage. If you want to take that as a task before you go to bed, try to remember what I've said, try to become serious. Gurdjieff says, "Try to become serious for once."

✓ This I've said many times because Gurdjieff could be dead serious with a few people. He may at some times appear as if he's Mulla Nasser Eddin impersonating and sometimes the little jokes that one hears about his humor. But Gurdjieff could be so extremely serious and then looking at you without saying anything, that look penetrated and you knew what was meant and either you said yes or you ran away to the end of the Earth, Not wishing to hear anymore about this so-called objectivity and to let it go to Hell because for you, you think that you can do it all by yourself and you don't need anything of these Objective Ideas...and then Go and run, and you run towards Hell. You will find out because you will die. You will die before you ever know it. ✓ You see, this is the message of Gurdjieff. I would almost say, This is the message as I heard ^{it and} ~~and~~ it may not have that same kind of a meaning even when I now repeat what little experience I've had. And at the same time, there you are confronted with life, the same way as Gurdjieff was confronted with his and the same way as I was and several others who were exposed to him. And you are confronted ^{now} with life for yourself in which now are embedded ideas as if that what is life for you and the manifestations are like a ring in which the precious stones of the possibilities of your further development in accordance with your different planets is now held together and in the center of that, what is your stone ~~that~~ you wish to be there? What is it, that is for you that what always remains, and that at the moment of your death, you would kiss saying farewell to the world and connecting that what exists with a higher level of being in

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in accordance with God's law. ~~So~~ So I will see you I hope when I come back.
Some of you I will see on Monday or on Friday. But in any event for this
Tuesday, this is the last for this period and now I wish you good sailing in
the little boats you will all make.

Good Night.